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HARVEY HARDMAN, Editor

Religion - Psychology - Philosophy

IN THIS ISSUE

DISAPPOINTMENT

THINK HOW FAR WE'VE COME

THE VAGABOND PHILOSOPHER

DAILY LESSONS



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DISAPPOINTMENT

BY HARVEY HARDMAN

IF WE possessed a magical eye that could penetrate the surface of all our experiences, and reveal the hidden purposes in people and events, we would find that everything and everybody that enters our world is significant, helpful, and worthwhile. But however significant a person or an experience may be to you, no matter how important any plan or hope may appear, nothing is finally indispensable to your welfare and progress. In a manner it is like any human unit in an organization. He who thinks that the business cannot get along without him is already on the toboggan. And likewise if you regard any person or external condition in your life as essential to your happiness and progress, you are only erecting a wall that will imprison your mental forces and inhibit the free expression of your personality.

There is not a person living who has not at some time suffered the shock of disappointment. This may take the form of a financial loss, the betrayal of your confidence by one you considered a friend, the desertion of a lover or sweetheart, the failure to consummate a deal that seemed as good as closed, or any one of a hundred things that you regarded as important to your happiness or success. The tragedy in any such case is not in the incident, however great it may appear, but in your feeling of disappointment, resentment, or bitterness. The meaning of any loss is temporal and fleeting, a part of the moving picture which conscious-

ness projects upon the screen of time. For both gains and losses of whatever nature are so transitory that death is a symbol of all human experience. St. Paul realized this and said: "I die daily," referring to his battle with beasts at Ephesus and the persecutions and difficulties connected with his work of establishing the Christian religion. Out of those experiences he gathered strength and courage to go on and carried no bitterness or hatred in his heart for his persecutors, nor for those of his own company who were jealous of his power. He had set for himself a mark, a goal, the high calling of his own Christhood, and all experience, regardless of its nature, was simply a part of the path he had to travel on the way to his goal.

The primary reason for the failure of the average student of spiritual and mental laws is that he does not realize the greatness of life itself, that he does not uplift and dignify his God-Self as the immortal Son, moving upon the endless Path of spiritual unfoldment to some undreamed end of power and mastery. It is the human self of us that whines and whimpers, or rages with senseless emotional fury at what we regard as the injustices of life. The poison of such mental states gets into our blood and pollutes the life stream, causing disease; it gets into the disposition and corrupts and disturbs our relations with people; it infects the mind and causes all sorts of distortions in our views of those experiences that go to make up our life. And all because we have placed an exaggerated value upon some person or external possession so that when it goes, the bottom drops out of our world and we are left dangling

in the void of disappointment. Too great emphasis on material things and human relations is the cause of disappointment, the real maya or illusion of mankind.

While I was practicing in New York, a lady came to me in great distress because her lover, who had told her that he had been married and was divorced, turned out to be the type of gay deceiver who prey on lonely women. Besides stealing her love and other treasures that are priceless, he had also "borrowed" a considerable sum of money from her, and when she began to insist on marriage he suddenly disappeared. She was heartbroken as she sobbed out her story of disappointment and loss.

Her experience is a tragic symbol of all things human. Nothing endures. All things change. And the mounting percentage of divorces shows that the broken bonds of love are not confined to pre-marital relations. I said to that lady, "Is it not far better in every way that you were spared the further humiliation and loss that might have been yours if this man had married you and in that relation had robbed you of all your possessions and then left you not only disappointed in love but destitute as well? And do you not see that to make your happiness dependent upon what another may do is to expose yourself to such emotional hurts as this from which you now suffer?"

In the spiritual solution of such problems there is no room for the elements of remorse, bitterness and shame. Nor is it necessary to become cynical and skeptical of human virtue and human worth. Such attitudes only result in

distortions of outlook and emotional complexes that ruin the whole of life. Our teaching and philosophy show us a better way. And in following that way we can find real peace and security against all forms of tragedy and loss. I do not mean that outward changes will not come. That is inevitable, and often these changes may seem cruel and even unjust. But if we live after the Law of the soul, and not after the law of the body, we shall accept whatever comes with the certainty that it contains some lesson of real value, and our object shall be to see and understand that lesson instead of mourning and crying out in bitter disappointment. A shock may result in growth unless we allow it to stop the circulation of mental energy, which is the life-blood of all personal progress. Ralph Waldo Emerson states the matter so clearly and with such force that we cannot do better than quote his words.

“The changes which break up at intervals the prosperity of men, are advertisements of a nature whose law is growth. Evermore it is the order of nature to grow, and every soul is by this intrinsic necessity quitting its whole system of things, its friends, and home, and laws, and faith, as the shell-fish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house. But to us, in our lapsed estate, resting not advancing, resisting not cooperating with the divine expansion, this growth comes by shocks. We cannot part with our friends. We cannot let our angels go. We do not see

that they only go out that archangels may come in. We are idolators of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in today to rival or recreate that beautiful yesterday. And so we linger in the ruins of the old tent, where once we had bread and shelter, nor believe that the spirit can feed, cover, and nerve us again. But we sit and weep in vain. The Voice of the Almighty saith, 'Up and onward forevermore.'

"And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, an injury, a cruel disappointment, a loss of wealth, a loss of friends seems at the moment unpaid loss and unpayable. But the sure years reveal the deep remedial force that underlies all facts. That which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly causes revolutions in our way of life, terminates an epoch of infancy or youth which was waiting to be closed, breaks up a wonted occupation, or household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances, and the reception of new influences that prove of the first importance to the next years, and the man or woman who would have remained a sunny garden flower,

with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, becomes the great tree of the forest, yielding shade and fruit to wide neighborhoods of men."

But do not you assume from such statements that Mental Science teaches the supine acceptance of the forces and conditions of life as the out-working of a predestined plan which cannot be altered by the individual. Rather, it teaches that when forces operating in the outer world, over which we have no control, produce conditions that seem hurtful or obstructive, that instead of being disturbed or discouraged by them we should look for the favorable elements in the situation and make adjustment in such a way that we gather strength from the experience.

The important thing is not what happens outside you but what happens inside you in the face of any loss, tragedy or disappointment. The real tragedy is when you sit down and weep instead of going about the job of reconstruction. The worst thing that can happen to you will prove a benefit if you keep your mind free of resentment or fear.

When all is said, the main purpose of our being here is to grow in spiritual stature and in the knowledge of those principles of life which will enable us to live with serenity and self-dependence amid the changing forces of the world around us. The simple fact is that there are few people indeed who care whether we fail or succeed in life. The great stream of

humanity flows by us unheeding and uncaring. And even those who touch us closely may do so with an eye to what we can do for them. Our security and our progress depend on developing our mental and spiritual resources to such an extent that no matter what people may do or say, we still have the strength to stand alone in the absolute certainty that the power of the God in us is equal to every challenge that life and experience can present to us as we travel the endless road with its ceaseless changes.

What we find of enduring value, whether of love and friendship, or wisdom and understanding, we shall keep. We cannot lose anything that really belongs to us. And when we learn that the substance of any possession or relationship is its spiritual counterpart, or the inner reality that attracted it into our world, we can very well dispense with the physical semblance of that reality.

We are Pilgrims with a devine destiny, traveling toward the Eternal City, and whatever happens to us on the way is after all of only temporal significance. And when at last we see, as finally we must, that the Pilgrim and the City are one, and that all our experience is designed to convince us that to look for it in time and space is to follow an illusion, we shall be free from disappointment when this or that thing, person, or condition detaches itself from us and drifts out of our life. The tree has no regret for the fruit which it ripened, nor any sense of loss when it is gone to satisfy the hunger of men. Experience is after all the fruit of the soul, and the soul is infinitely productive.

If we uplift our consciousness to behold the glory of the Great Law, our life, like that path of the just, "Shall be as a dawning light, that shineth more and more unto the perfect day."

CLASS INSTRUCTION

The fourth and final series of the Course presented by the Institute for the training of Teachers and Practitioners begins Tuesday, March 5th, at 8 P.M., in the lecture room at 509 Seventeenth Street.

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Credit is given toward the Degree of Bachelor of Mental Science to those who complete the series in a manner satisfactory to the instructor. The Institute tuition is ten dollars. Class meets twice a week, Tuesdays and Fridays, 8 P.M. For further information, write to the

MENTAL SCIENCE INSTITUTE
509 Seventeenth Street
Denver, Colorado

Daily Lessons in Mental Science

BY HARVEY HARDMAN

Friday, March First

Key Thought: Inspiration, intuition, and other soul powers await my conscious development and use.

We should all take a deeper and more vital interest in our inherent psychic powers, and begin the work of consciously unfolding them. It is a wonderful and most profitable undertaking and involves no hazards at all if one goes about the work sensibly and with the purpose of attaining spiritual enlightenment.

Do not try to force your growth. Provide the proper conditions. These are simple and require no elaborate paraphernalia: regular periods of study and meditation; a deep, persistent desire to make progress along this line of development; secret communion with the indwelling Master; alert expectation of evidences of unfolding spiritual perception.

Tell no one of your purpose. Live normally and simply. Keep peace in your inner world. Do not strive or struggle to obtain psychic power. Be moderate in pleasure indulgences. Avoid cheap talk and gossip. Keep your own counsel and live close to the Great Law. Do not seek guidance from Mediums or fortune-tellers, but trust the Master to guide you. We pay dearly when we reject the counsel of the Master for external help because if we deny Him, he also will deny us.

Follow this simple method and you will be strengthened by the might of the Inner Man. You will attain to illumination, read people easily, become strong, poised, and free.

Saturday, March Second

Key Thought: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—Jesus.

Natural light is a certain rate of vibration in the ether of space. Spiritual light is vibration in universal Mind. The physical eye is the organ of sight in the one case and the mental eye the instrument of vision in the other. In the one case the natural man sees; in the other the Master perceives. A man who is physically blind must have a guide or else feel his way about. A man who is spiritually blind, or unconscious of the Inner Self, goes awkwardly and uncertainly through life, being often hurt by people, wounded by conditions, disappointed, frustrated, discouraged, lonely and fearful. Follow the Inner One and you shall not stumble.

Sunday, March Third

Key Thought: "The natural man is of the earth, earthy; the spiritual man is the lord from heaven."

It is more accurate to say that the spiritual man is the Lord *in* heaven, that is, within the individual. It is through this recognition that we begin the process of unfolding the hidden powers of the inner mind. "Acquaint now thyself with Him and be at peace." As gently as a mother teaches her child to walk will He teach you how to see by the Light of the inner Eye. Accept Him as an actual person. Trust Him as a real friend. "He sticketh closer than a brother."

Monday, March Fourth

Key Thought: "No man cometh unto the Father but by me."

It hath been said by them of old time: "If a man love not his neighbor whom he hath seen, how can he love God whom he hath not seen?" But I say unto you that if a man love not the Father within himself he can neither love man nor God in the sense of understanding the truth about either. Until the opening of the mind to the inner Presence we are blind to the glory of the universe around us and perceive not the splendor of the God incarnate in man. The first requirement in the understanding of others is the knowledge of the Christ in oneself, and this also brings us in direct contact with the Universal Father.

Tuesday, March Fifth

Key Thought: "Great peace have they that love the Law, and nothing shall offend them."

We should learn to distinguish clearly between the Law, and the Lord or Master within. The Law is the action of the creative mind, the way it works. It is called the servant of the self because it operates in response to our conscious thought, will, and choice. The Master, although possessed of psychic powers and supernatural intelligence, is nevertheless incapable of interfering with the independent action of the self, even when such action is unwise or evil. Before such control or guidance is possible, the self must recognize and realize the nature and power of the Master. This enables us to work together with Him in peace and harmony.

Wednesday, March Sixth

Key Thought: "Everything in the visible world has its origin in the unseen, the thought world."

The unseen, the thought world is the world of cause. The seen, the world outside ourselves, is the world of effect. The nature of effects is always in accordance with the nature of cause. As you live in the invisible, the thought world, so you continually actualize, in the visible, the material world. The moment you realize this great fact, you come face to face with reality. If you want peace and happiness in the seen, the material world, you must have it in the unseen, the thought world. This same law applies to everything that you want.—*From "You."*

Thursday, March Seventh

Key Thought: "Thou shalt decree a thing, and it shall be established unto thee."—Bible.

There is always a condition attached to the fulfillment of any purpose. "Thou shalt decree"—that is the condition. "It shall be established"—that is the fulfillment. You decide to make a certain kind of pie. If it turns out to be good, you will have used a sound recipe, carefully applied. In using the mental Law you need not expect random ingredients to produce specific results. Decide what you want. Conform to the rules involved in getting it. Work, pray, and keep doubt out of your heart. Be unwavering in your expectation of results. Keep your mind fixed on the thing you want "and it shall be established unto thee."

Friday, March Eighth

Key Thought: "Do not waste time trying to straighten out your own or other people's problems—raise your consciousness."

Scientific prayer is really the lifting of your consciousness above the level where you have met your problem. If only you can rise high enough in thought, the problem will then solve itself. That is really the only problem you have—to rise in consciousness. The more "difficult," which means the more deeply rooted the condition is in your thought, the higher you have to rise in consciousness. To raise your consciousness you must positively withdraw your attention from the condition for the time being and then concentrate upon spiritual truth."—*Emmet Fox*.

Saturday, March Ninth

Key Thought: "Talent develops in solitude; character in the stream of life."

Do not complain about the vexations you have to stand. They provide opportunity for practice. An annoyance need not annoy you. Serenity and poise are not merely for pleasant ways and happy days. An irritating circumstance may be the hand of experience moulding the still too shapeless image. Therefore keep in the midst of life. Consider the trials as tests, as "hours" for practice. And it is only by practice that we acquire skill and attain perfection in the art of living, and the strength of character to stand serene and untroubled in the midst of the confusions of this changing world.

Sunday, March Tenth

Key Thought: If you forgive men their trespasses, your Heavenly Father will also forgive you.

It doesn't make any difference whether your enemy forgives you or not. He may go on hating you and trying to harm you. That is not your affair. Your part is to forgive. Nor are you to forgive merely for the effect your attitude will have on the one who has harmed you. The act is also for your own benefit. If, as a result of your forgiveness, your enemy is reconciled, he too shall profit. But the reason is clear that you cannot afford to hold in your heart feelings of bitterness and resentment—an unforgiving spirit.

Monday, March Eleventh

Key Thought: You may deceive yourself, but you cannot deceive the Law. You cannot gather grapes from thorns, nor figs from thistles.

Every tree is known by his own fruit. As a sincere student you need have no uncertainty as to what is retarding your progress or interfering with your use of the Law. You may rest assured that the trouble is not in your environment nor in other people. It is in you. Once you admit this it is not difficult to locate the difficulty if you have the will and determination to look for it. Study your reactions to people, things, events. Are you irritable, easily offended, worried, critical, carry grudges? There must be no hesitation about looking impersonally at yourself, and no evasion of the facts. The old religion had a word for it: "Get right with God."

Tuesday, March Twelfth

Key Thought: An evil temper is one of the worst forms of vice of which the individual can be guilty.

"An evil temper embitters life, infects communities, breaks up the most sacred relationships, devastates homes, withers up men and women, destroys the bloom of childhood and youth—in short, for sheer misery producing power, a bad temper stands alone. It is made up of jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, stubbornness. It is the revelation of an unloving nature at the bottom. It is an intermittent fever which bespeaks unintermittent disease within; the occasional bubble escaping to the surface which betrays a foul spot underneath. A lack of spiritual power is revealed in one flash of evil temper."

Wednesday, March Thirteenth

Key Thought: Thought control must precede life control.

Back of your words and actions is the accumulated force of your thoughts, desires and mental habits. This force is really subjectified thought and it tends to objective expression. The stream of experience flows out of this inner reservoir. In order to change the character of your experience you must, therefore, change the quality of your thoughts. The word "thought" is here used in its broader sense to define all processes of mentation. The Mental Scientist, in order to make effective use of the Law, must practice mental discipline until positive thinking becomes a habit, until he becomes sensitive to all violations of the principle of constructive thinking.

Thursday, March Fourteenth

Key Thought: We do not get what we vaguely wish, but we do attract that which corresponds to our consciousness—what we believe in our hearts.

“Man must become more if he wants to draw greater good into his life. We should not labor under the delusion that all we have to do is to say that everything is ours. This may be true in theory, but in fact it is true only as we make it so. We provide the mould for the creative Law, and unless the mould is increased, substance cannot increase in our experience. Mental Science does not promise anything that will do away with the necessity of complying with law.”—*Ernest Holmes*. If you want more of anything you must increase your consciousness of that thing.

Friday, March Fifteenth

Key Thought: If you try to live to suit others you will fail. The more you try the more unreasonable they become.

The government of your life is a matter between the infinite mind in you, and yourself. When you allow any other influence to direct or sway you, you are on the wrong track, and you will run into trouble. In the degree that you recognize yourself as spirit, with the center of government within yourself, and live from that center, will you be able to transcend in power the man who regards himself as a material being. The latter, being ignorant of the higher laws, is at a disadvantage compared to the man who knows his identity with the Master that dwells in him. Self-knowledge is power.

Saturday, March Sixteenth

Key Thought: The government of your body and affairs is upon your shoulders.

Modern science of anatomy tells us that the entire human body is completely renewed every eighteen months. The heart you have today is different from the one you had a little over a year ago. In the regenerating process your thoughts and feelings exert a determining influence on the vital processes. If any part of your body is now diseased or out of harmony with the laws of health, you know that within eighteen months that part will be entirely rebuilt. New life substance takes the place of the old. See to it that you do not impress upon the new substance the image of the old trouble.

Sunday, March Seventeenth

Key Thought: You do not have to make the Law act. That is its nature. But you do have to direct its energy.

The Law is the action of subjective mind power. It operates along the lines of your mental convictions, beliefs, and emotional realizations. Peace or conflict, love or hate, health or sickness—these are the manifestations of what you believe in your heart. If you know that you are miserable and nervous, then that you are. The remedy is to change your consciousness, your knowing. Take positive command of your mental forces. Speak your Word with authority. Discipline your emotions. The Law will obey you and follow the direction of your determined will.

Monday, March Eighteenth

Key Thought: The moment we know our divine power instead of realizing our human weakness, we are in position to control conditions.

Stop looking with your mental eyes at your mistakes, debts, and limitations. Direct your vision to the image of your unlimited powers and possibilities. Visualize what you want. Mentally dramatize attainment. Vitalize the figures in the process with emotional realization. Dynamize the mental accomplishment with immediate acceptance. Realize it as a present fact on the inner plane. Know that it will manifest on the outer plane. Accept it mentally. Expect it actually. Live in the consciousness of possession. In due time you shall reap the reward if you faint not. Be patient.

Tuesday, March Nineteenth

Key Thought: The Law works in you, through you, and for you, when you consciously work with it for the attainment of definite objectives.

Do not say "I want a job." State the *kind* of work. Do not say, "I want success." Be more explicit. Decide upon the field and type of work in which you desire to succeed. Budget your time. Spend it where it will do the most good in building the thing you want. The Law works through you but you must provide the channels of action. Don't let the channel get clogged with laziness, doubt, indifference or fear. Your power and efficiency are increased in proportion as you have faith that the Master is working with you. Let not your heart be troubled. Be happy on the way to your goal.

Wednesday, March Twentieth

Key Thought: Neither ignore nor neglect any opportunity to give pleasure, for that is the ceaseless and anonymous triumph of a truly loving spirit.

There is a great difference between trying to please and giving pleasure. We have the power to give happiness to our fellow creatures. That is accomplished very largely by being kind. Trust your kindness. It works infallibly. Even the old grouch who sputters his disapproval of everything and everybody will be warmed by it. It is the spirit of the Master radiating love. There are more hearts that need healing than bodies. Your kindness will dissipate much of your own trouble and give joy to others. Kind words are like apples of gold in vessels of silver.

Thursday, March Twenty-first

Key Thought: "This too shall pass away; fame, glory, place and power. They are but little baubles of the hour."

Use well your prowess while it lasts. Leave bloom, not blight, to mark your footprints. The truest greatness lies in being kind, The truest wisdom, in a happy mind. He who desponds, his Maker's judgment mocks; The gloomy Christian is a paradox. Only the sunny soul respects its God. Since life is short, we need to make it broad; Since life is brief we need to make it bright. Then keep the motto well in sight, And let its meaning permeate each day. Whatever comes, This too shall pass away.—*Ella Wheeler Wilcox.*

Friday, March Twenty-second

Key Thought: "The tree sheds its leaves to make room for more luxuriant growth."

Once you enter the realm of higher knowledge you learn to make use of things seen, and to possess things that are not seen. Many people keep better things away by clinging tenaciously to the old. The abundant life is dynamic, not static; fruitful, nor sterile. It is a matter of growth, and the individual who clings to the old for fear that the soul has no power to create new values and good things in life is like a barren tree. Get rid of the old and trust the renewing power of the soul. The law of giving is twin to the law of receiving.

Saturday, March Twenty-third

Key Thought: "Old things shall pass away; behold, I make all things new."—Bible.

Nature teaches us the lesson of newness and freshness of life. Even her routine operations—day and night, the recurring seasons, the cycles of growth—are all carried on as original enterprises. Man allows himself to become fettered by conventions, hobbled by routine, and bored by life. If you do not like what you are or what you have, then "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect law of God." As a tree puts forth its leaves so does your mind put forth your life and experiences.

Sunday, March Twenty-fourth

Key Thought: "Recompense no man evil for evil, but overcome evil with good."—St. Paul.

The responses we receive from life and from people are keyed to the cadence of our own thought. What we call evil is the shape we give to an impersonal force or substance. If we think evil we are subject to evil. We cannot overcome evil with more evil. If a man deals with you unjustly you cannot correct the error by returning injustice to him. If a woman tells lies about you the remedy is not to be found in lying about her. An angry protestation of your innocence usually falls on deaf ears. Let your life of rectitude speak for you. Your friends won't believe the lie and the others don't matter. The penalty for lying is in being a liar. Rest your case there.

Monday, March Twenty-fifth

Key Thought: "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Law."

It is human to want to "get even"; it is divine to forgive—and forget. The Scientist carries no grudges, harbors no hatreds. Such feelings obscure the Light, and he who walketh in darkness shall stumble and fall. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head." But see that you do not return good for evil with the object of making him suffer. A kind act quenches the flame of anger; vengeful thoughts feed it. Therefore be kind.

Tuesday, March Twenty-sixth

Key Thought: "Abhor that which is evil; cleave to that which is good."—St. Paul.

Perhaps ignore, reject, deny, are better words than abhor. You cannot very well get rid of a bad thing by hating it. Indeed you may intensify its presence in your mind. That may result in forming a complex in your emotional centers. I have seen "good" people so wrought up over wrongs, both public and private, that all they could do was to rant about how the country was going to the bow-wows, and that everybody had it in for them. Banish evil from your mind and the world will present to you a more kindly visage. "There is nothing either good or bad, but thinking makes it so."

Wednesday, March Twenty-seventh

Key Thought: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law."

Love is not a negative force—working no ill. Love is an active power—doing good. The Samaritan was under no obligation to care for the man who had fallen among thieves who robbed and nearly killed him. The priest and the Levite who "Passed by on the other side" were no doubt "good" men. But they had love only for their own. The Samaritan, whom they despised because of religious differences, was a salesman, and most likely a very human person. But he had more true religion in his little finger than a thousand priests and Levites of the type satirized by Jesus in the parable. Love always doeth good unto his neighbor.

Thursday, March Twenty-eighth

Key Thought: We banish evil by spiritual vision—seeing truth.

While in bondage to physical sight we yield our minds to the evidence of our senses, and accept evil as a reality. When allied consciously with the power of Spirit we can face and overcome what appear to be insurmountable obstacles. Spiritual vision sees the way out of, or over, difficulty. There are unwelcome facts in the life of every one. It is for us to confront them with faith that sees beyond the appearance to the reality. We can overcome any obstacle by scientific prayer—knowing the truth about any person, problem, or task. Endure thou as one who sees the invisible goal, and trust the Master within you.—O.H.

Friday, March Twenty-ninth

Key Thought: "It is only in the mind of the lower self that evil exists. The higher Self sees that what most people call evil is an ordeal toward a better understanding."

"There is no discovery so important as that of finding the innermost Self. There is no power equal to that which comes to one when he can say, 'I am a child of God'. When we attain to this realization we are no longer "troubled about many things." If we look back on the past with its hard and often bitter experiences we see that the Law was indeed a teacher to show us, by difficult as well as easy lessons, the way to freedom. The days when we were blind and deaf to the great truth of our own inherent Christhood are as though they had not been. The Soldier of Ultimate Victory carries no regrets for the past."

Saturday, March Thirtieth

Key Thought: "People whose happiness depends solely upon their physical life are in hell."

"As long as we insist on living only in the physical, depending on material values, we shall suffer. If we are unhappy at this moment it is our own fault. We are not meant to stay permanently in this physical body. That is why the material way of living is so disastrous. That which is seen is temporal; that which is unseen is eternal. We grasp at what seem to be desirable things, and then find them changing, slipping away, and we are tortured by the sense of loss. We should acquire more enduring values and we will not lack for material supply."

Sunday, March Thirty-first

Key Thought: "Do not run hither and yon for help when the only help is in your self."

Come to grips with your own problem. It is there for a reason. There are so many people who think they are in search of Truth when in reality they are only spiritual tramps, looking for a spiritual "hand-out." They go to this teacher and that, hoping to find the Light which can only be found within. Like the knight of old, who spent years seeking Holy Grail, only to find it at last in the form of a kind deed to a starving beggar in front of the gate of his ancestral home, these deluded people spend money and time looking outside for what can only be found inside. Commune more with the Silent Teacher within the Temple which you are, and you shall find the Truth.

The Vagabond Philosopher



BY HARVEY HARDMAN

* * *

OBSERVATIONS ON WRITING

FOR the past ten years I have been doing more or less writing for publication. I had no special training for such work. During my early twenties I considered taking a course in journalism but never went through with it. The seed was planted, however, and about thirty years later I became the editor of a magazine and continued in that capacity for nearly ten years. Although there was nothing spectacular about my performance I succeeded in doubling the circulation of the little Monthly and put it on a paying basis.

A year ago I founded the magazine which you hold in your hand. We published one thousand for the first edition and sold about half of them, mailing the remainder out as sample copies. We

now publish two thousand and sell practically all of them, and the subscription list is growing steadily. We have made a good beginning, considering the fact that our field is limited to those who are seriously interested in the scientific approach to the problems of religion and the practical use of mental principles in solving the problems of life.

My reason for writing this, and for being somewhat personal in my approach, is that I am sure we have many readers who have latent, but perhaps undeveloped, writing ability. You do not know whether you can write until you try. Many successful authors spent years in producing unpublished manuscripts before they finally gained the attention of an editor. They kept on in spite of repeated rejection of their manuscripts. Genius is a rare flower. Hard work is the most dependable form of genius. To possess a mind illumined by the divine fire is doubtless very wonderful, but to fan a little spark by patient work until it becomes a blaze of revealing light in which the figures of thought move clearly and certainly on the mind's great stage is an art, and can be acquired, provided one is willing to think, and to practice shaping his thoughts to patterns of beauty and simplicity.

There are certain rules to be followed if one is to do good writing, but these rules are so simple that a little study etches them on the mind in unforgettable lines. Yet every writer violates the rules at times, even as I did in the last sentence of the preceding paragraph. It is too long, but it would lose its force if broken

up into shorter sentences. A good figure must move through the mind as a living form, with balanced proportions, and express in its character the true quality of the thought of which it is merely a symbol. The mental substance out of which the figure is made is plastic to the mind's touch. It can be moulded in the rough, reshaped, and finished with deft touches here and there until it meets the approval of writer's taste and conforms to his ideal of art.

No one should undertake to write for publication unless he is well grounded in the principles of grammar and rhetoric. Of course there are exceptions. Genius makes its own rules and others follow them. But if you are a candidate for the ranks of those who write for publication, you must know how to handle the tools of your profession.

Don't be discouraged if your manuscript is returned to you with a polite, but very brief note of rejection. If the material is good, go to work and reconstruct it. Avoid platitudes. Give it character, strength, personality. People will overlook artistic faults if it carries a punch. Any subject is a good one if you handle it right. Charles Lamb's *Dissertation On Roast Pig* is a good example of what I mean. Bishop Berkeley wrote a brilliant essay on *An Old Broom*.

In Mental Science your field is unlimited, as big as life, as big as the world. If you feel the urge to write, why not get busy and send us a sample of your work? Be brief. A few hundred words, written first in the rough, then revised, condensed and hand-polished, and you may have a gem of purest ray serene. At any rate the

effort will give you some mental exercise, and prove infinitely more valuable to you than an equal amount of time spent in a movie palace. Let's go!

P. S.—We pay for accepted contributions.—
The Editor.

Time is an infinite wheel in space,
Forever moving from place to place,
And by it we're carried day by day
To some new point on an endless way.
For life is motion and ceaseless change
In a changing world, forever strange.
But time and space, and motion too,
Are only forms of the mind in you.

Mind is the power that makes the wheel;
Life is the force with which we feel
The moving forms that past us steal
Into the night for woe or weal.
Some go east and some go west,
Each on the Soul's eternal quest.
Meeting and parting to meet again
In some far place we know not when.

For some we know we have met before,
On another plane, on a far, far shore.
The thrill of the heart with its quickened beat
At the sound of a voice familiar and sweet,
Awakens in us a mystical rhyme
That we must have learned in another time.
For some we know we have met before,
In another life, on a far, far shore.

THINK HOW FAR WE'VE COME

BY BRUCE STEPHEN WHITEHEAD

RECENT Key Thought was: "Intellectual understanding of the Law is not enough." This thought came on a day when events combined to make me painfully aware of its truth. It was almost four years since my mind first rejoiced in the discovery of Mental Science as something long sought. Yet here I was sick with anxiety and doubt because circumstances appeared unfavorable.

I caught myself in time, and, by the use of the Law, I emerged stronger than ever. I had become a little smug over my intellectual progress in understanding, and I was suddenly brought back to earth by the jarring discovery that my heart lagged far behind my head. I am sure that this is a critical point for many who are trying to learn Mental Science. If you have moments of discouragement over your seeming failure to get results with the Law, you will find somewhat of help and encouragement in my recent experience.

Paradoxically I found an inspirational example in one of the most tragically warped characters who ever walked across a movie screen. I refer to Captain Blythe in "Mutiny on the Bounty." I saw a return showing of this picture while I was struggling to get out of the dumps, and it was just what I needed.

Who would consider Captain Blythe as a Mental Scientist? The bitter disharmony of his soul

was a complete denial of Universal Love. He never heard of Mental Science, and you can imagine how he would have received the idea. Yet he gave a magnificent demonstration of how to use the Law to do the "impossible." I refer to his 3,500-mile voyage in a life boat.

Forget the man's character and consider how he accomplished that "impossible" voyage. He set forth with one clear picture in his mind: a safe return to England. His whole spiritual and physical being was so saturated with this picture that his every pore was sealed against any doubt of its realization. Not even the tiniest image of an obstacle, not the faintest consideration of the odds against him, was permitted to dim the mental picture. He dealt with obstacles as he met them, but he did not allow the mightiest of them to weaken his certainty of achieving his purpose. His whole attitude was one hundred percent *positive*, and he kept it so in the face of "impossible" odds. To me it is superb proof of: "As a man thinketh in his heart."

This splendid feat brought into clear focus my own greatest weakness. I am negative by nature. I no sooner discover a desire than my heart trots out a discouraging list of reasons for the impossibility of achieving it. I tend naturally to weigh odds, to see and magnify obstacles; in a word, to believe in my heart that I *can't* get what I want. Even after four years of studying Mental Science, I discovered that while I was thinking positive thoughts in my head my heart was occupied with negative pictures. True, these negative pictures were no longer accompanied by the old hopelessness and

discouragement. I had made some progress there. But I was still giving attention to the unfavorable appearance of external conditions. Since seeing Captain Blythe, I have devoted myself to so filling my heart with clear, positive images that I shall be unconscious of all external conditions save those with which I must deal at the moment. I am thrilled with the progress I have in these few weeks!

I am not in port yet. My present predicament can be described figuratively as being far out of sight of land in a small boat. Nor is my heart yet ready to receive its diploma. I am still busy cleaning out the accumulated rubbish of years of wrong thinking. There are times when the magnitude of the job seems overwhelming. But at such times I recall an incident in Blythe's voyage. He sat holding the tiller after over twenty days of man-killing experience. The sea was running high; food, water, and courage were running low. One of his men asked, "How much farther have we to go, sir?"

Captain Blythe embodied the essence of successful use of the Law in his answer: "Don't think of that, lads. *Think how far we've come.*"

CONSULTANTS AND MENTAL HEALERS

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DENVER DOINGS

SUNDAYS

At the Broadway Theatre, 1756 Broadway, 11:00 A.M. Dr. Harvey Hardman conducts Sunday Services.

TUESDAYS

At the Institute Lecture Room, 509 17th Street, 8:00 P.M. Registered Class instruction by Dr. Hardman.

WEDNESDAYS

Noon "Knowing" Hours at the Institute, 509 17th St., 12:15 P.M. Meditation and study conducted by Fred V. H. Braun. Free-will offering.

Young People meet at 8:00 P.M. in Lecture Room.

FRIDAYS

At the Institute Lecture Room, 509 17th Street, 8:00 P.M. Registered Class instruction by Dr. Hardman.

OUT OF CITY MEETINGS

La Junta Study Group, La Junta, Colorado, Wednesdays, 7:30 P.M., at 518 Santa Fe.

Boulder Study Group, Boulder, Colorado, Wednesdays, 8:00 P.M., at Boulderado Hotel. Fred V. H. Braun, Denver, leader.

When in Denver, be sure to contact some phase of this work.

MENTAL SCIENCE INSTITUTE

509 Seventeenth Street. Denver, Colorado

HELP IN TIME OF NEED

We have no doubt of the ability of one person to help another in a practical way if he is disposed to do so. It is also true that one who understands the principles of mental treatment can help another by the method of scientific prayer.

Recognizing the need for such a service in connection with the other activities of the Institute, we established our Group Healing Work nearly a year ago. Since then literally hundreds of friends have availed themselves of this great healing service. Some of the demonstrations have been most remarkable, and range all the way from curing goitre to securing positions for unemployed men and women.

The Institute, in order to maintain this department of service, makes the small charge of one dollar per week. This is done, not with the idea of placing a price on spiritual healing, but in observance of the basic law of compensation which operates on all planes, and to leave the patient in no uncertainty as to his or her part or obligation. And regardless of money no one in need of help is denied.

If you need counsel, healing, or any kind of adjustment in the affairs of life write, telegraph, telephone, or call

THE MENTAL SCIENCE INSTITUTE

Healing Department

509 Seventeenth Street, Denver, Colorado

Telephone CHerry 6795

Mark your letter "Personal."

PASSING ON

Weakly he stopped and lay prone where
he fell.

A bunch of huddled rags in icy sleet:
After awhile his hands ceased fluttering,
And he lay still and cold there in the
street.

Then, suddenly, he felt himself arise,
He was above the prostrate thing on
earth:
He was alive and young and warm again,
In the glad freedom of a strong new
birth.

Once, looking back, he saw two stalwart
men,

Stop by the frozen heap . . . one said,
While stooping low to feel for faint heart-
beat:

"It is too late, this poor old man is dead."

—Olga Henderson.